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The Athenian Mercury:

Tuesday, *November* 15. 1692. Licens'd, *E. B.*

Queſt. 1. *HAve you forgot your kind Friend Dr.* Chauncy, *all this while, or d'ye reſolve not to return thoſe Complements he formerly paſs'd upon you, when he thought never to have heard from you more?*

Anſw. No, no, we wou'd not have the World think us capable of putting ſo groſs an *affront* on that worthy Gent. as not to take any Notice of his *Civilities*, conſidering with what *Candor*, *Chriſtianity* and *Generoſity* he formerly treated us. 'Twou'd be Folly to engage any further in that Controverſie, which ſeems now brought to a head; nor can we eaſily conceive what more can be added either to the clearneſs, or firmneſs, or cogency, wherewith it has been manag'd by him who has undertaken it. Let then the good Dr. be as angry as he pleaſes, we muſt ſtill make bold to give it as our Judgment, (thô he agen pities us for our Ignorance,) that we own there are, at leaſt to us, unfathomable depths in the Doctrine of Election, *&c.* and that we think it an eaſie thing to be miſtaken in matters of that Nature. But however, theſe two things are clear to all good Chriſtians, that *Good Faith*, and *Good Life* (which laſt Expreſſion we doubt won't be liked) are both indiſpenſibly neceſſary to Salvation: that we can live and dye by, and ſhan't think it worth the while to repeat our *Creed* any more on that Subject. Nor ſhou'd we be at all angry with the Dr. for thinking ſo meanly of us, had he not dealt as ill with his Adverſary, nay *all Chriſtians* that ben't of his Mind, which indeed are almoſt *all Chriſtians*; and had it not been for the Common Cauſe of *Chriſtianity*, which in our Judgment is extreamly ſhock'd by theſe *pernicious* Doctrines, which he and his Party ſpread abroad in the World, which we were not ſo deeply concern'd for till we heard ſo many *Countries* were infected with their Errors. Referring then the Reader once more to Mr. *William's* Book, for Satisfaction in the Controverted Points, our Buſineſs ſhall be only here to *lay open the Folly of* Mr. *W's Opponent, and ours*, that it may be known unto all *men*, and to go thrô only one Book of his, to gather all the *ſtinking Flowers* out on't we can find, that the World may know what *Spirit his Party is of*, and judge whether there's any thing like the Calmneſs, or Temper of a Chriſtian in't from one End to t'other, that if poſſible, he may be ſhamed into Acknowledgment and Repentance. And indeed if we ſurvey all his Pamphlet, 'twou'd tempt a Man to believe that he and his Friends did not think *Good words* any more than *Good works neceſſary to Salvation*, but that what they meant by their *Saving Faith*, were only thinking as *well of themſelves* as poſſible, and as *ill* of all others, thô certainly ſuch a *Faith* can never be of the Operation of God. The Truth of this Charge will appear, if the Reader will pleaſe to conſult theſe following places in his firſt Book, where they may ſee whether we miſrepreſent him. In the very Title Page he fairly tells all his Oppoſers, that they are under the *Works of the Law*, and *Curſed*, for we ſuppoſe he'll not deny he *levell'd* that *Text* as thin, as he clearly does ſoon after many other, *p.* 2. Preface —The 'Apoſtle calls ſuch as receive this other Goſpel *Fools*, 'ſays they were faſcinated, *bewitched*, the *Devil* had got 'a great hand over 'em; tells 'em they were *Apoſtates*, 'had begun in a *Spiritual Goſpel*, but ended in a *Car-* 'nal: And all this at laſt he brings to bear — 'I hope, 'ſays he, all thoſe whom theſe things do *nearly Concern*, 'will weigh and conſider them. In the laſt Page of his Preface, his Head ſeems to be violently out of *order*, (for ſometimes a Man is forc'd to ſit up late with a Patient, ſpecially where a *Good Woman* has *hard Labour*,) he talks of nothing but *Fire* and *Faggot*, Horſe and Dragoons, and ſuffering for *Goſpel Truths*, 'Repreſents his *Antago-* 'niſts as *Pretenders to Holineſs*, *Crafty Methodiſts of Sa-* 'tan as an *Angel of Light*, whoſe Root ſhall be rottenneſs, 'and their bloſſom go up as the *Duſt*. In his Book he 'complains, p. 1. That there's a great Eclipſe fall'n up- 'on the Doctrine of the *Goſpel*, that we're in a manner 'return'd into *Egypt*, the Doctrine of *Juſtification by* 'Works being brought into the room of *Juſtification by* 'Faith, only varniſhed over with a profeſſion of the 'Proteſtant Religion. *P.* 4. He ridicules his Antagoniſts ſerious Proteſtation, that he's convinc'd by many Prayers, of the dangerous tendency of theſe *Errors*, with that *quaint*, *new* and *devout* Proverb, *In nomine Domini*, &c. and compares it to the Heathen *Scipio's* going into the Capitol on pretence to conſult with the Gods, whenever he wanted to Cajole the People, one half of which had we but writ againſt the Dr. and his party, we had bin *Carnal Goſpellers* indeed. He goes on *p.* 5. and owns, 'There's no Union to be between his own *Party*, 'and thoſe of the *contrary Opinion*, becauſe they don't a- 'gree in their *Head Chriſt*, and what *Communion* hath 'Chriſt with *Belial*? and talks of their vailing themſelves 'under the Vizard of *pretended* Holineſs. And yet the *modeſt Dr.* has in the very next p. (the 6 'tis) the Brow to fall on his Antagoniſt both in Latin, Greek and *Engliſh*, for not *imitating* our Saviour in *meekneſs* and *lowlineſs*. Bids his Antagoniſts beware of that place, *Behold ye Deſpiſers*, with an ugly *&c.* at the end on't.—Talks of a certain zealous *Neonomian* taking his leave of 'em—His *final leave* do they mean, or becauſe he was bury'd in a Church, do they never expect to meet agen? But Mr. *W.* has ſaid enough to 'em on that Head: All we ſhall advance further, is, That 'tis a Sign the *Old man is gone*, and if 'twere not too ſevere, wou'd add, That now every *Aſs* can trample upon the *Grave* of a *Dead Lyon*. Pag. 7. He has two or three cloſe touches on our Society, which we'll promiſe him to lay up choicely till we have 'em all together. Page 11. He brands his Antagoniſt as a *Self-Juſticiary*, wanting a *Conſcientious regard* to the Commands of God, and proves it by his *writing* that Book, which he hardly makes as if he anſwered, blames him agen for a *Vizard* of *Holineſs*, and more than once, that his Book contains downright *Immoralities*: 'That 'his Work contains much *moral Evil*, and *bitter oppoſition* 'to the *Truth*, p. 13. That his *Teſtimony* is againſt the *Do-* 'ctrine of the Grace of God, both *materially* and *formally*, 'falſe and naught, not accompany'd with a good *Conſci-* 'ence, but with a *purpoſe and deſign to deceive*. (Has the the Dr. the Gift of *caſting Conſciences* as well as *Waters!*) That he manifeſtly *deſigns Evil*: 'His Teſtimony is full 'of manifold *prevarications* and *Equivocations*, plain fall- 'hood, no *Jeſuit* in the World can outdo him at *Equivo-* 'cation, that's his natural Excellency, (Dear Dr! take a little ſomewhat to ſweeten your Blood before you write another Book!) Says he miſrepreſented Dr. *Criſp* on purpoſe, compares him to *Doeg*. For ſeveral Pages after, there's not much Railing, either becauſe he's out of Breath, or becauſe 'tis moſt on't Quotations, and little of his own, tho 'tis n't long e're he gets agen into his old Road, p. 28. and blames an Expreſſion of his, 'for ma- 'king the Goſpel approve of *Sin* and *Miſery*, and its 'great deſign and buſineſs to be to *ſend men to Hell*, ſuch an Expreſſion, he goes on, as take it in what ſence you pleaſe, is ſo Unſcholar-like, that a School-Boy ſhou'd be whipt for't (*whipping* and *damning* too, is too much Dr!) p. 35. 'He queſtions whether Mr. *Williams* has not 'put a *Bar* to the *Grace of God*, by making ſo *audacious* 'and *daring* (*daring* and *daring*) an oppoſition againſt it 'as he has done in this Book, and prays the Lord to turn 'him from darkneſs to Light, *&c.* P. 36. when Mr. *W--ms* ſpeaks of his having taken care not to reflect upon Dr. *Criſp*, whom he believes an Holy Man, in requital of his Civility, his Opponent plainly tells him, theſe are only *ad populum phaleræ*; and whether he was not falſe here as well as in other matters, time wou'd diſcover, (it has ſo now, in Mr. *W--m's* 2d. Book) He goes on, We call ſuch a one *Phaleratum*, who as *Horace* deſcribes him, is, ——*Introrſum turpis, ſpecioſus pelle decoro*: But what need of all this Expence of Latin, there was a Similie lay much nearer Dr, and 'twas in your own Element too, you might have ſaid, t'had bin like a *gilt Cloſe-ſtool*, &c. P. 37. His Calviniſt excepts againſt Mr. *W-ms's* magiſterial way of Writing, 'That he'd have men to 'think their Faith was *pinn'd* on his *Sleeve*; he has an ar-

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'rogant way of impoſing — He had plainly *drawn in*, 'or rather *trick'd* ſome Divines into the *Practice* of *Sub-'ſcribing* to his *Book*. (Does he think 'tis the 2*d*. Edition of Dr. *Criſp*'s Works?) --- 39. ſays, 'His Buſineſs is to 'blaſt the whole Doctrine of *Imputation*, whether of 'Chriſt's *Righteouſneſs* to us, or *our Sin* to him — Whether this be a juſt Charge, Mr. *Williams* has now ſhown; tho' if by *Imputation* of Sin, he and his mean the *Filth* as well as *Guilt* of *ſin*, it ought to be blaſted, and abhorr'd too by all good Men, for (Pardon the *Pun!*) 'tis a very *filthy* Doctrine.

We have now got thro' the *Flowers* of his *Charity* and *Chriſtianity*, and the many civil obliging thoughts which its a plain Caſe, he has for his Adverſary. We muſt next advance to his *Rhetorical Flowers*, that rare ſprinkling of *Utopian Eloquence* all thro' the Work, for the truth is the Dr. has obſerv'd a *due decorum*, and made the ὑψος of his Stile exactly anſwerable to the ῥᾴδιος of his *Arguments*: If you'll not believe us, truſt your own Eyes, *p*. 4. '*Proof* o'th' *Pudding*'s i' the *eating* — *Truth* and *Er-'ror* riding *Tantivy* on *London-road* — *Bona ingenia jum-'punt* --- charges him with beating the *Cuſhion* and *Ket-'tle-drums* againſt the *Truth* --- (tho' there he muſt either retreat to his own pretty *Ciceronian* Proverb laſt recited, or elſe the World will be ſo Uncharitable to conclude he has read that malignant Book, *Hudibras*, and taken his *hint* from that, --- 'When Pulpit, Drum-Eccleſiaſtick --- was beat with Fiſt, *&c.*) *p*. 10. 'Calls his Antagoniſt 'by the *beaſtly* Name of *Bell-weather* --- tells him, *p*. 11. 'his great flouriſh is like *Don Quixot*'s brandiſhing his '*Sword* at a *Windmill*, (and yet upon a Nice Enquiry, I doubt the beſt Authors ſay 'twas his *Spear*, not his *Sword*, which the good Knight made uſe of on that occaſion.) *p*. 18. 'Death and the Cobler --- agen --- 'I ſee 'I muſt have a *Care* of my *Crown*, (no *fear* at all, *Nature* has done it already) 'the Dr. *Seraphicus* holds up his *Fiſt*-- (we thought t' had been only a civil Diſputation, but it ſhou'd ſeem the Dr. is for deciding it by a fair bout of *Boxing*.) 21. *Split a Hair* with *Beetle* and *Wedges* --- agen '--there's the *Curioſity* on't --- you'd have Chriſt *preſcrib'd* 'as an Indefinite good *Medicine* to ſtand in an Apotheca-'ry's Shop for ſome Body or other, when the *Phyſitian* '*preſcribes* it. (*Every one in his way*, but let *Galen* have a care of *Blaſphemy*, and not give us Poyſon inſtead of Medicine,) *p*. 30. 'How came we by this Whirlegig? agen --- *perfect Stuff* -- *p*. 33. Calls his Antagoniſt '*Fricatæ fron-'tis* --- 34. 'to talk of a *Goſpel-threat* is a *Catachereſis* at 'beſt, if not a *Bull*: (are our *Saviours* words *Goſpel?* if ſo, is that a *Promiſe* or a *Threat* of his to thoſe old Antinomians who call'd him, Lord! Lord! *Depart from me, I know ye not?*) 36. 'You are like to run your *Head* a-'gainſt a *Poſt*, and are afraid of a Knock o' the *Pate*: (Certainly the Dr. writ this Paragraph after he had been ſent for abroad very late, and had ſome of thoſe ſort of *Adventures* freſh in his memory.) 38. 'None muſt be '*found* but who'll Dance after your *Pipe*: But above all, (ſhut your Eyes good Women!) *p*. 39. 'Having made a 'little *Inſpection*, &c. I took the boldneſs to open the '*lower Venter* of this *Morbid Body* of Divinity: (For ſhame Dr. wipe your mouth a little --- or was this only a *modeſt* ſort of an *Advertiſement*, for the ſake of which you writ the whole Book, *where* the *Good-women* might be furniſht with an *approv'd* Phyſitian and an excellent *Man-midwife* on *occaſion*.) He goes on, and talks of '*Pipe o' Tobacco*, '*Morbid Theological Bodies*, *ſtrong Smells*, good to repell 'Fumes ariſing from the *Spleen* — There's an excellent *Receipt*, as Perſons of his *Profeſſion* now and then give by way of *Encouragement* and to force a Trade — But what ſhall the *poor Man* do? he has writ his Divinity to the very *ſtumps*, and is e'ne forc'd to eke it out with a ſmall *ſprinkling* of *Phyſick* --- and that you may be ſure not to miſs of him upon occaſion, he tells you where he may be heard of, (tho' 't had done well if he had told us his *Hours* too) and gives a blind long Direction to enquire at *Gracious-ſtreet*, ſomewhere about *Calvin*'s *Head*, and I known't what beſides — but we have more Charity for the *good Women* than even he himſelf, and ſhall therefore without deſiring any thing for inſerting the Advertiſement, give 'em here a ſhort Direction, which if they obſerve, they'll never miſs him — He lives at his *own Houſe* in *Snarling-yard*, at the Sign of the *Quacks-Head*, next door to the *Groaning-Chair* and *Gliſter-Pipe*.

And now we have done with others, we may have leave to Diſcourſe a little of our ſelves. *P*. 7. He begins with us, and mawls us with the hard Name of *Mythologiſts*, adding *a grinning Commendation* for our *Learning*, *Knowledge*, and *Honeſty*, and in the ſame manner repreſents us as *Eyes* to the *Nation*, in *Policy*, *Law*, *Divinity*, *Matrimony*, and *ſomething elſe*--- (by which 'tis very probable he means *Man-Midwifery*, for ſometimes we have an importunate Queſtion or two of that Nature; tho' at laſt, he adds, our *Skill fail'd* us to our *fatal Ruin* --- You ſee Dr. how *Wiſe Men* may be miſtaken, ſince your *Skill fails* you here as well as ours--- Did you ne're in all your Practice ſee a *Man given for Dead*, and *laid* out, that came to himſelf again? Thoſe things we muſt have a little more *Diſcourſe* of before we part, but before that we'll diſpatch what concerns us more. 'Tis not your Charge of our Stupidity and Ignorance, *P*. 8. for owning we may eaſily be loſt and *miſtaken* in the *Unfathomable Depths* of *Election* and *Reprobation*, the very bottom of which you think you have ſounded many years ago; 'tis not this which ſo much concerns us, as your *Charge* that we contradict the Doctrine and Articles of the Church of *England*, which Anathematizes thoſe who ſay every Man ſhall be ſaved by the *Law* and *Sect* he profeſſes, whereas in one of our Mercuries we expreſs our hopes of at leaſt the poſſibility of Salvation for ſome of the *Heathen*. All we ſhall ſay to it is--- that we can't help believing that there's ſome difference between being Saved by that *Law* or *Sect* a Man profeſſes, and being Saved by the Merits of Chriſt in that *Law*, if Men live *up* to the *Light* God *gives 'em*, and for the reſt as are under *Invincible Ignorance*, and what degree is *Invincible* God only knows. Nor can we think the Church of *England* ever was or is of that Temper, as poſitively to pronounce all ſuch Perſons *Damn'd* who live and die among the Heathen--- For what then would become of *Job*, and perhaps ſeveral others--- and was our Saviours Merits of more Efficacy before his Death than they are ſince? However if we have propos'd any thing either in this or any other Paper, either unbecomingly or unwarily, and conſequently either *apparently* or *really* contrary to the Doctrine and Practice of of the Eſtabliſhed Church of *England*, of which we have the Happineſs to be Members; be it *unſaid* again, for we utterly diſown it.

And now for the Doctors Complements to his Mythologiſts, already mention'd. All we'll ſay to 'em ſhall be, that as we have already prov'd him not Infallible; ſo neither is his Party, becauſe they *diametrically contradict* one another, as we ſhall ſoon evince, That in the main, to ſpeak Truth, we meet with *Neighbours fare* as to our *acceptance* in the World, ſome *Fools admiring* us, as much as others *laughing* at us; tho' many Wiſe Men approving our Deſign and Intentions, and not being *diſpleas'd* with the main of our *Management*, tho' troubled when they ſee a *ſilly Queſtion* drop in, by the *miſtake* of our *Bookſeller*, or ſome of our *Members*. Nor do we know how to help it, if ſome *Fools* will *cry us up*, and others, *down*, more than we deſerve. As an inſtance of which we'll conclude this Paper, with a Complement ſent us even from a great perſon among Dr. *Criſp*'s Admirers, (which we ſuppoſe he won't deny, for we have his Letter ſtill on the File) in order to engage us on his own ſide in that Controverſie. Nor is't uncivil to Print ſome paſſages on't, ſince 'twas ſent without any reſtriction of that Nature-- it begins thus; "O ye happy Athenians! ---every one "ſhall *kiſs* his Lips that giveth a right anſwer (we thank him for his kindneſs, but don't care for the trouble on't) "what then ſhall "be done to you whom all ſound Proteſtants call Bleſſed for your "*right anſwer* to Four Material Points concerning the Reign of our "Lord Jeſus Chriſt on Earth--- His *Righteouſneſs imputed* for the "*Juſtification* of *Believers*, concerning the Baptizing of Believers "Children; and in Anſwer to the Quakers whom you have laid "*flat* upon their *Backs* (we acknowledge we ben't there of his Mind, for we've yet got 'em no further than their *Knees*) "Now "there's a ſmall Piece lately Printed by your Bookſeller for Mr. *D. W.* "leaning to the Quakers Opinion--- and ſo goes on demancing our Judgment, which we ſince gave, and which has been the cauſe of all the Doctors Anger, concluding with this high Complement--- "A "full *Anſwer* to this, as *cloſe* as your foiling the Worldly *ſubtle* "*Quakers*, will confirm your being worthy of the *multiply'd* praiſes "daily given you by many, and your Loving Friend, *&c.*

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